

The American Friend

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REMEDY

Amidst the hate and madness of the earth,
Within the boundless range of tortured mind,
Among the groping hands that strive to find
A universe of glory and of worth,
The pessimism which has taken birth
Destroys the hope and courage of mankind;
The biases and prejudices blind
The hearts and souls, with blood and want
and dearth.

But from the depths of darkness and despair,
However weak and futile life may be,
However rough and hard the path we've trod,
There is a glow of which we're unaware
Unless we let our fevered spirits see
The light that is Eternity and God.

MARGARET E. TRUEBLOOD.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For April 30—Paul Wins Recognition for Gentile Christians

(Acts 15:23-29; Galatians 2:1, 2, 9, 10, 20, 21)

TROUBLE MAKERS

What community or organization does not have them. It would seem that the infant Church had enough to overcome in seeking to establish itself in a hostile world without having dissension within its own ranks.

To help us understand the seriousness of the problem we must remember that all members of this new sect, called the followers of the Nazarene, were first of all Jews. Jews with all the accumulated prejudices of years of provincialism and intolerance. For centuries they had been taught that theirs was only God, and that they were his special favorites. The evidences were found in the way their God helped them to achieve mastery over other peoples.

Most of the religious practices of the Jews were their part of the covenant which their fathers had entered into with their God, of which circumcision was the chief and essential rite. In their thinking any one who failed to conform, or taught contrary doctrines, would not only come to a bad end but would bring the wrath of God down on the whole nation.

These principles were so deeply rooted in their community life that they had come to believe that they were doing great service to God to punish, or even put to death, a transgressor.

Everything went well as long as the members of the early Church were first of all good Jews, keeping all the law. The addition of the gift of the Holy Spirit, bringing a new vitality and life, appealed to a great number of people who made up the new fellowship.

But when it became known that a large group of despised Gentiles down at Antioch had received the Holy Spirit and had formed a Christian fellowship, and that certain prominent members of the mother Church at Jerusalem had been eating with this "white trash" who had not even been circumcised—well that was too much.

The remainder of this story sounds so modern that it could have been copied from the minutes of any of a score or more church records of the past forty years. A self-appointed committee that

failed to see the difference between wheat kernels and the husk, or the spirit and the body which it animated; a committee that loved tradition more than persons, that was more concerned for orthodox words and doctrines than for life; took matters into its own hands and started disaffection in the Church.

This faction of trouble makers hounded the steps of Paul in all his missionary labors. The issue was always the same: Must one keep the law of Moses to be a real Christian? This issue colored most of Paul's writings, particularly Romans, Galatians, and Ephesians—"The law-righteous man versus the faith-righteous man."

For almost two thousand years the Church has tried to mix law and grace. As a result grace has lost its freedom and law has lost its terror. As Paul points out, if men become good by obeying laws, then Christ died for nought. The most any law can do is to help to show us what we ought to be, but grace transforms character by making us want to be what we ought to be. Law stoned the adulteress. Grace said, "Neither do I condemn thee, go and sin no more." Law condemns the best; grace forgives the worst.

How should we deal with habitual trouble makers?

Are principles of more value than fellowship?

Why are some people who profess, the most difficult to get on with?

P. M. T.

For May 7—Paul Labors in Europe

(Acts 16:13-15; Philippians 3:7-14)

BY A RIVER SIDE

A few years ago a nationally known Christian leader shocked a group of ministers, gathered from over the state of Iowa, at Des Moines, by relating this incident. He said that a young minister came to him lamenting the fact that his church had burned. In reply Dr. Steiner had said that it might be a good thing if they all would burn.

Then he went on to say to this group of ministers that the Gospel needed to be taken from the dimly lighted buildings, with their stained glass windows, out "Where cross the crowded ways of life." Out where people live; yes, down by the river side, or around some one's fireside.

In this lesson taken from the Acts, the Gospel was preached by the river where people congregated, and the meeting for worship was set up in the home of Lydia, a new convert. Paul makes mention many times in his Epistles of the Church in the house of some recent converts.

LYDIA

Lydia stands for womanhood at its best. It is impossible to compute the value of the contribution good women have made to the church from that day to this. In return, no other religion has emancipated and elevated women as has Christianity. It can be said truthfully, "As goes the woman of a nation so goes the nation. To set women at the bestial job of making war with all its hatreds and deceptions is to poison society at its source.

THE POWER OF A SINGLE PURPOSE

The success that Paul achieved in life can be traced to his choice of a noble purpose and his complete dedication to its accomplishment.

They say that there are few things that stir the emotions of a seaman more than the sight of a derelict—a ship without a captain to chart her course; without the hand of a pilot at the wheel and no port in view. Drifting, drifting, a victim of every wind and current—a menace to all shipping.

What a picture of many who are sailing the seven seas of life. Paul confessed he had not reached the "Haven of Rest." Life was still a conflict with all its storms and adverse winds. But Paul knew where he wanted to go. He was willing to pay the price in suffering even to death if needs be, to finish the course.

Nothing marked the life of Jesus so much as his singleness of purpose and his determination to be true to that purpose regardless of the cost. To Pilate he could say, "for this purpose came I into the world. To his Father he could say, "I have finished the work thou hast sent me to do." When his own people tried to persuade him not to go to the passover at Jerusalem he could not be turned aside. When he was forsaken by all, he had the power to see it through.

Questions:

Has the Church lost its mobility and adaptability?

Do costly church buildings contribute to, or hinder the growth of the spiritual body of Christ?

Do you find people of a single purpose, however noble, very interesting?

Is there a danger of religion becoming a hobby?

Is suffering an essential part of good living?

Is the Christian life necessarily a narrow life?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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EDITORIAL

For a Quaker Jubilee

THE AMERICAN FRIEND is about to observe a golden anniversary. The first issue was published on July 19, 1894 with Rufus M. Jones as editor. The life of this Friendly journal began in Philadelphia and continued there until 1913, when its headquarters were moved to Richmond, Indiana, and placed under the supervision of a committee now known as the Friends Publication Board.

We shall not undertake here to tell this story of Friendly journalism which began with the *Friends Review* 1847, the *Christian Worker* 1871, and resulted in their union in THE AMERICAN FRIEND 1894. This story will appear in a later issue, written by Rufus M. Jones.

Of course, we shall not let this anniversary pass without further observance. This will include not only the written history, but also the reproduction of interesting editorials and features of Friendly yesteryears. In fact we are hoping to—but wait, we can't tell it yet. We'll leave you guessing. Keep your subscription alive. Get your friends and Friends on the list for interesting issues ahead, including the special anniversary number near July first. We can hardly resist an immediate excursion into the past half-century of historic and literary productions in THE AMERICAN FRIEND, but more of that later. You'll be hearing from us.

WE SHARE THE YEAR

We are not alone in the natal festivities of the year. The American Friends Board of Missions came to birth just one month later than our journal. It was in the decade of the 1890's that the missionary concern reached its peak in the organization of Boards and the surging of interest. Since then the trend of expansion has been in the scope of the missionary programs, the refinement of objectives, the rethinking of motives, and the understanding of cultural patterns with which we work. The distinction between Americanizing and Christianizing has been scrutinized. Our Board of Missions tries to be alert to those trends and to face inwardly, as well as outwardly, when defining missions. In a recent issue their planned observance was presented. These were twin concerns of Friends around which the Five Years Meeting of Friends in America was

organized in 1902. They were adopted and parented by the Five Years Meeting as was the Peace Association of Friends which came later to be known as the Peace Board.

But the concerns which led to the formation of the Five Years Meeting arose from several Yearly Meetings. They, as much as the functional agencies, have produced and sustained this continent-wide union of Friends. One of our constituent Yearly Meetings, California, established in 1895, is observing the fiftieth session this year. Though their rightful observance is a slight variance from a usual birthday reckoning, we welcome them into the circle of the Festal Fifties.

But is there no end to these Quaker birthdays? Comes now the Associated Executive Committee of Friends on Indian Affairs, edging us back toward adolescence with their record of seventy-five years. Well, let them count their candles. We still say there is nothing quite like the half-century mark as a time-appointed celebration. But this Committee has done much to retain two and a half centuries of kinship with our Indian friends. In 1869 President Grant placed the care of Indian tribes in Kansas and the Indian Territory in the hands of Friends. This Committee was formed to assume that responsibility. In their plans and service they have included all Friends groups and pointed the way for a wider fellowship and a closer bond in service. We congratulate them on excelling with a diamond anniversary.

THE GREATER ANNIVERSARY

But hovering over all of our Quaker birthday parties is the spirit of William Penn, born three hundred years ago. His tercentenary gives to our festivities the fullness and dignity of history. It is he more than all others of Friendly history who will speak to us this year. His voice will come with the accent of three centuries. We shall hear it in the midst of world confusion. Emerson said that religion is what the centuries say against the years. Penn's counsel comes to us filtered by time and experience. The man of 1644 will speak to the conditions of 1944—on the deeper levels of religion, basic to that year—and this.

Three centuries will speak to the Quakers. What will they say? They ask us to open highways of goodwill in the well-nigh impenetrable jungles of our

day, as he tackled the forest-primeval of Penn's Woods. It is a time for more Holy Experiments. The success of Pennsylvania as a way of life has not been ended, only postponed. Until in all integrity we can write world treaties with the same sureness of faith in one another as Penn and the Indians held we shall have an uncertain peace.

He was an outstanding example of the *Convinced* Friend. By no measurement of his home and background could one have forecast the great spiritual mutation that he was. Military traditions were the very atmosphere of his youth. Social standing placed him in the friendship of royalty. The comparative ease of an aristocratic family would not have indicated the pioneer spirit which led this young man to the heroic Quakerism of his day, into prisons, to the Tower of London, and out again with, *No Cross, No Crown*, and the *Fruits of Solitude*, to mark his spiritual triumph.

QUAKERS AWAKEN!

Yes he was *convinced*! How he shames the modern Quaker who may feel a pride of ancestry,

but lacks the spirit that produced the Quakers. There may be many *birthright* Friends who are not yet *convinced* Quakers. At best we have often become only the "moderates" of our day, with no fire burning in our souls, no wilderness calling forth our ingenuity. We have rested in the traditions that others created. In the minds of too many of us the Quakers are "made," the testimonies are won. Won, did we say? Rather they have been lost—thinned down by our mass-minded attitudes. Quakerism should be an intense form of Christianity, not a diluted form of Protestantism.

But we were speaking of anniversaries. We nominate William Penn as the gallant host of our festal year. May his spirit invigorate us, his example inspire us until we shall feel not only the spiritual momentum of the past three centuries, but the lure of the next three. If so, the fifty years ahead will fall within a larger pattern and THE AMERICAN FRIEND and her co-celebrants will answer to the centuries that gave them good birth and a lively Quaker heritage.

E. T. E.

Obliteration Bombing of Europe

By Malcolm R. Lovell

HISTORY will record that the decision of the British and American Commanders in Chief, to order the obliteration bombing of German cities, was the most unwise political and military act of the war. There can be no question that the policy of obliteration bombing was established by the very highest authorities in each country. Bombing of this character entails consequences of such vital significance, that upon its success or failure will hinge the fundamental outcome of the war. So catastrophic has been the destruction of human civilian life, that today the British and American highest officials find they cannot stop such bombing if they would. For military and political weal or woe, obliteration bombing has determined the future of Europe, and of the British and American participation in that future.

BESIDE THE MORAL VIEWPOINT

Much has been written about the morals of obliteration bombing. A group of distinguished clerical leaders have signed a protest on the basis that such bombing is cruel and un-Christian. Other groups of contrary-minded clerical leaders have signed statements praising such bombing, and all that it entails. Perhaps one day these latter gentlemen's laudation of obliteration bombing will return to haunt them, and their children's children, but it is not the purpose of this article to discuss the

morals or Christianity of their position.

Cold analysis of the political and military consequences of this type of mass bombing has been rare. Several things seem clear. First, obliteration bombing with its attendant death for hundreds of thousands of German civilian men, women and children, will never destroy German morale. Hatred, bitter and permanent, will be, and can be, the only fruit. Any British and American thinking that leads to any other conclusion is immature and hypocritical. It is wishful in the extreme to expect German public collapse and surrender from such mass killing.

Second, this bombing is uniting Europe as nothing else has done. French parents, Dutch parents, Italian parents, Bulgarian parents, do not love us because their children are killed by mass bombing of cities in which they live and perforce must work. Germans obviously hate us bitterly for such killings in their cities. There comes a time when hatred is so intense that any solution becomes preferable to surrender to the bombers. We are leveling Europe to a common denominator. There are only the bombed and the unbombed. Classes, rank, privileged position, social structures, are being wiped out. We are tremendously hastening the day of a united Europe, when boundary lines will have disappeared, but we are eliminating ourselves as the re-makers of that Europe.

AS RUSSIA VIEWS IT

The outstanding truth that now shines so clearly through the fire and smoke and death of our obliteration bombing, is that Russia stands to gain everything that we lose. At no time has Russia mass bombed a German city. It is very unlikely that she ever will. Russia must live in Europe, and she understands that the German people would make a desirable addition to the Soviet Union. If Britain and the United States can, by obliteration bombing, cause the German masses to hate us sufficiently, the presently outstanding Russian inspired offer of friendship and cooperation to the Germans, will look attractive and desirable. Russia knows that if Britain and the United States will only bomb Germany to utter despair, then she can occupy all of Europe while German armies fight bitterly to hold our troops at bay.

Finally, it has probably ever been true that in only two ways could the German people win this war: by the defeat of Russia and the incorporation of certain parts into a greater Reich, or by a Russian defeat of Germany and Germany's consequent incorporation into a greater Soviet Union. Are we sure that Hitler does not understand this? Are we sure that he is not now willing to see certain German cities especially Prussian Berlin, destroyed by our bombers, since he obviously knows that he cannot defeat Russia, in order that his

people will eventually in desperation surrender to Russia rather than to Britain and the United States?

WHO WINS THE WAR?

True, such surrender means the elimination of the Nazis, and changes in German and European economy, but the German masses would, in the long course of history, gain all that Hitler has told them they were fighting for. True, they would gain it as citizens of a Soviet Union, but gain it they would. Eighty million Germans cannot survive in a narrow Germany, surrounded by hostile barriers, but eighty million Germans can live and prosper in the wide reaches of a huge and rich Russia. They will in the hundreds of years to come lose their identity as Germans, but

as people they will be rich and bounteously provided for. Have our leaders considered this possibility? Are we ready to accept the truth that we are bombing Germany into the arms of Russia; that we are bombing Europe into a cohesive one; that we are building hatred against us that will deprive us of European cooperation for many generations.

Obliteration bombing may win the war, but it will not win it for Britain and the United States. It may win it for Russia, it may win it indirectly for Germany; but our reward will be the hatred and non-cooperation of Europe.

The morals of obliteration bombing have been lengthily considered. Have the political and military results been equally considered?

How Are We Saved?

A Sermon By Norval Webb

Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ Our Lord.—ROMANS 7:24-25.

There is one, even Jesus, that can speak to thy condition.—GEORGE FOX.

WE have devoted much time to thinking of Jesus as teacher and it is well that we should. We have talked about the teachings of Jesus and the application of those teachings to life. We have tried to build up a nice system of ethics by extracting the moral teachings of Jesus and building them into a very neat system. But when we have done all this there is still the need to get back of the moral maxims of Jesus to the motivating power which makes possible the living of these ideals.

THE CHANGING DEFINITION

In the very beginning the Christian message was a message of salvation. The first Christians were sure that in Christ, God had broken into history to do something for men which they could not do for themselves. They preached, not just repeating the moral maxims of Jesus, but calling men to accept the power of God released through Jesus Christ. Were they right in this emphasis? May it not be that the *teachings* of Jesus alone are sufficient for salvation if we are diligent in applying them?

Many people are questioning the results of mere dependence upon teaching and instruction without the further step of discovering the power and incentive which comes through a vital personal relationship with Jesus Christ. There is an idea that all we need is to set up the standards; assume that religion consists in measuring up to those stand-

ards. The standards are all there, in the law, in prophecy, and in the teachings of Jesus. God becomes a judge, to reward or punish. The "good life" is achieved by the individual as he measures up to the standards. One can hear the voice of Paul echoing down the ages: "For the good which I would, I do not; but the evil which I would not, that I do." There is no doubt but that Paul had the standards before him in the law and the prophets. He came from a good home; the influence of which had created in him a desire to prepare himself for leadership among the Jews. He became a student of the great teacher Gamaliel. The law was good. Paul admitted that! Yet we hear the cry from his lips: "Wretched man that I am, who shall deliver me out of the body of this death?"

IN TERMS OF EXPERIENCE

In the experience of Paul his cry for deliverance was met by his experience of the living Christ. Thus there entered into his life a power which he did not heretofore have. The life which resulted bears testimony to the need for something more than knowledge about the good. Something more had happened to the man who later said, and proved by his actions that it was true, "I can do all things in him that strengtheneth me."

The experience of George Fox was not unlike that of Paul. He too, came from a devout home. He says of himself, "When I came to eleven years of age I knew pureness and righteousness; for while a child I was taught how to walk to be kept pure." And, as Rufus Jones points out in his book, *The Life and Message of George Fox*, "His mother

was pure and upright, a deeply religious woman, whose guiding hand and spirit did much to mould and shape the boy." Yet in his young manhood there was a growing sense of depression. He sought help and guidance from many sources. Then there came to him the realization that, "God does not dwell in temples but in hearts; true believers must be born of God." When light broke in upon him he heard that voice saying these words which have become so familiar to all of us, "There is one, even Jesus Christ, that can speak to thy condition." He had come to the discovery that Jesus was alive and present with him. And in that presence he, as Paul, found new life.

THE BROADER CONCEPT

It is our thesis that both *knowledge* and *power* are essential to salvation. There needs to be a combination of the two. To emphasize knowledge alone, merely setting up the standards, is to succumb to the romanticism that man can save himself merely by being exposed to the good teachings, or the good ideals. This would mean that man is inherently good and that all he needs is to be exposed to the good and his inherent goodness will develop. All we need to do is to see that he is exposed, then be patient while the goodness develops. It has seemed to us that our Church Schools have been working almost exclusively along this line. We have felt that good lives would automatically develop from the right kind of instruction. To our sorrow we are discovering that this is not necessarily true. We are experiencing a sense of frustration these days with our Christian Education program. The ideals we have been holding up have not found their way into life about us. We are experiencing the greatest moral chaos in the history of the world today.

Perhaps we need to be brought back in our thinking to the idea, which Georgia Harkness expressed in her book, *The Recovery of Ideals*, that there are two natures in man. There is "original goodness" and there is "original sin." She points out that if we depend entirely upon the good to develop, merely by holding out the ideals, we are sure to be disappointed. If left alone the power of sin seems to be stronger than the will to goodness. Human nature, left to itself, does not always turn out all right. Paul had discovered that the tendency toward sin was stronger than the tendency toward goodness. It was only when Christ came into his life as *power* that he was able to experience salvation.

FINDING HIS POWER

Society, like individuals, has failed at saving itself. We recall how easy it was for us to rally to such slogans as,

"prohibition by 1920," "a warless world," or the slogan of the Student Volunteer Movement, "the world Christianized in our generation." The ideals have been before us; but the world is in chaos, gone down in the midst of all our ideals. Evil prevails while we play with our ideals. Wretched world, who shall deliver you from the body of this death?

The answer is that we must not be any less insistent upon the *ideals*. They must be presented with greater enthusiasm than ever before. Our Church Schools must be organized to present these ideals according to the best methods and with the finest trained leadership available. But we must do more. While we are thus training our children we must not launch out on a campaign of character building with sole emphasis on method and material. In that pro-

gram we must bring the children consciously face to face with God. Through their devotional life they must be brought into a realization of the living presence of Christ. As they are led into active relationship with the Meeting they need to have been brought into a sense of personal loyalty to Jesus Christ. In their devotional training they should have been brought into an experience of the Living Presence. Yes, it is possible for children to feel and to know that Presence. In no other way will our teaching take on life.

Individuals who have thus experienced the Living Presence will conceive of their salvation, not alone as personal, but of significance for life situations. It was so with Paul and with George Fox. It will be true in the lives of men today who have found in Christ "the power of God unto salvation."

brought all who lived this perfect life into unity with each other and God.

The true meaning of mysticism in early Quakerism is properly understood when the *function* of that mysticism is considered. That function was ethical in nature—the bringing of men from a life of sin to a life of perfection. It is this fact that the moral struggle for perfection preceded, produced, and explains the experience of the inner light which leads me to believe that perfectionism was the starting point in early Quakerism and the source of such testimonies as the opposition to all war.

Better than any other concept, perfectionism will logically relate and unify the various diverse aspects of early Quakerism such as the peace testimony, the refusal to take oaths, simplicity of life, and the refusal to honor men. The belief in the sacredness of all human personality because of the indwelling of God is a satisfactory basis of these testimonies for us today, and it adds to them, but such a basis for unifying them logically is simply not found in early Quakerism. The light within, therefore, is the first principle for early Friends only in the sense that it is the all inclusive *answer* to the struggle for perfection.

Peace Testimony Restated A Rebuttal

By Cecil E. Hinshaw

THE recent articles by Lewis Benson and Howard Brinton on the peace testimony of the Society of Friends suggest some divergences from the point of view expressed in my article in THE AMERICAN FRIEND of March 9.

Lewis Benson points out that another and more common basis for Quaker pacifism today, is "the sacredness of human personality." Although I had intended that such an approach would be included under the concept of the "sacredness of all life," I do not object to the revised statement of the position. I certainly do not question such a position as a basis for pacifism, any more than I was questioning in my previous article the other bases of modern pacifism. My purpose was to point out that *none* of these is the explanation of the early Quaker peace testimony. I know of no statement in which the early Friends connected the concept of, "that of God in every man," with their peace testimony.

Lewis Benson objects that perfectionism was not the *starting point* for the peace testimony of the Quakers. "*Christ has come to teach his people himself*" is the foundation principle, he maintains. Of course the early Friends said that it was Christ who led them to renounce all war, but every person must find a logical basis or principle even for the acceptance of a revelation. As Howard Brinton so well observed in his article, "The Eternal Christ works as Teacher, but He does not wish to be obeyed regardless of His pupils' convictions and understanding." This logi-

cal connection between the peace testimony and the divine leading was never attempted by the early Friends. It was made between perfectionism and their peace testimony, as was demonstrated especially in the lengthy passage I quoted from Barclay. If the limitations of space did not forbid, many other similar quotations could be given from early Quaker literature.

PERFECTIONISM AND INNER LIGHT

Lewis Benson has raised a question about the relationship of perfectionism and the experience of a living Christ within us. He maintains that Quakerism, although a perfectionistic movement, can best be understood by giving the experience of Christ primacy. A satisfactory answer, with accompanying evidence, can be given only in a book, or a long article. Merely the direction of the argument can be indicated here.

The experience of the light—Christ within—was the *answer* which Fox received in his struggle for perfection. His early years of temptation and struggle, of concern over "the ground of despair and temptations," were a period of earnest search for a *means* of leading a life free from sin. Those early years cannot be understood as primarily a mystical search for God; rather, they were a pilgrimage to perfection. The answer to his search was in an experiential relationship with God. This light of Christ convicted and convinced of sin, illumined the path to perfection, gave power to live free of all sin, and

DID EARLY QUAKERS APPROVE WAR?

Both Lewis Benson and Howard Brinton incline to believe that the instances I gave of approval by the early Quakers of the use of force are exceptions to the usual tenor of their words. Perhaps the matter might be clarified if some evidence were presented to show that these instances are exceptions. As a matter of fact, whenever they condemned war, the early Friends almost always specified that they were condemning the *spirit* that prompted fighting.

Even though the above is true, none of the early Friends even hinted that war is in harmony with God's will. Lewis Benson is right that there is no "moral equality between the fighter and the non-fighter." They believed themselves to be Children of the Light, and they contended that all those were shut up in darkness who followed the ways of violence. No modern pacifist could be more absolutist than Fox and his followers were in refusing to fight.

This recognition of Quaker condemnation of *all* war still does not change the fact that, for them, the necessary qualification for becoming a pacifist was the living of the life of perfection or sainthood. Until such time as a person was living on this plane, *no early Quaker advocated that such an individual should renounce all forms of force*. Such people, to quote Barclay again, "are not yet fitted for this form of Christianity

(pacifism), and therefore cannot be undefending themselves until they attain that perfection." The Friends themselves had given up this use of force, but they did not require a like policy of anyone else until that person had, through Christ, entered into the life of perfection which substitutes spiritual for carnal weapons. Until such a basis for pacifism is present, refusal to fight with arms against evil can hardly be other than cowardice.

Both Lewis Benson and Howard Brinton seem to recognize this principle of graduations of emancipation from the use of force. So Lewis Benson wrote, "Realism demands that we recognize the inability of those who are without the faith to put their trust in the Lord." And Howard Brinton says, "The state must live up to its best light even though that light be twilight." With both of them the early Quakers and I would heartily agree that such an acceptance of force is not at all normative for those who have come to an experience of Christ which enables them to live, "in the virtue of that life and power that takes away the occasion of all wars." A distinction must, therefore, be drawn between the condemnation of the act of war and the attitude we take toward the unenlightened person who pursues such a course. War by violence is always wrong, even though the maintenance of moral integrity for some individuals necessitates their participation until such time as they come to know the power of Christ which gives them spiritual weapons to replace swords, guns, and bombs.

After months of deliberation by leading educators and trustees of educational institutions, twenty-seven outstanding Negro colleges and universities have joined in the United Negro College Fund.

Organization of this united effort is in keeping with modern trends in money-raising for the support of philanthropic enterprises, and for the Negro colleges it appears to be a sound solution of the financial problems that the war has brought to all private educational institutions. The goal is \$1,500,000.

This is not the first testing time for the church. It has survived many difficult days through the centuries, and in spite of grave weaknesses in its human structure it has carried forward the gospel of Christ. Today in a shattered and divided world it grows in unity and strength. Within it there is already manifest the foregleams of a world community. Let us rejoice and take our part in it.—DR. GEORGIA HARKNESS.

Flags in the Chancel?

By Wolcott Cutler

IN the small Episcopal church where I worshiped as boy and young man, the rector for many years was the one-time headmaster of a well known military school, yet never did we have in our nave or chancel any symbol other than a religious one. I believe the same thing has generally been true of the more ancient branches of the catholic church, Roman or Greek or other. Personally, I can see no sound reason for bringing any national emblem into any Christian edifice except as a symbol of a visiting group, like a military unit who bring their banners with them and take them away when they depart.

Last spring, however, some of my parishioners pressed anew the question of having an American flag and a military honor roll in the church, stressing the alleged fact that we were practically the only church they had ever heard of which didn't exhibit its patriotism in these ways. Partly in order to bolster our position, but chiefly in an effort to learn what attitude other Christian leaders were actually taking in adjusting their religious and their political allegiances, I wrote a brief letter to *The Christian Century* and several other church weeklies asking whether any other Protestant churches were also opposed to displaying the national flag or a distinctly military honor roll within the sacred precincts of their place of worship.

In answer to this letter, I have received to date seventy-two responses. Of this number only two said that they liked to see the flag in church, although probably a dozen more admitted that they were in practice displaying a flag or a military honor roll or both. Perhaps it will be of value to others as it has been to us to read the following quotations (in part) from some of the more striking letters.

Anglo-catholic priest, North Carolina:

"When I say in the creeds, 'I believe in one, holy, Catholic and Apostolic Church,' I state that I believe that the church is not of any state or nation. To place a flag in the church would indicate that I believe the church to be something less than the creed proclaims it to be. For the same reason there is no service roll or flag at St. Mary's. What heartens me tremendously is that men who are supposed to be as far asunder as the poles in matters of churchmanship seem in so many cases to be agreed about these questions which lie at the very heart of our religion."

Episcopal layman, Chicago:

"I denounce the presence of flags in any church—where they are virtually worshiped. In my parish I attend early mass where no flag is displayed; but I refuse to attend high mass there because a flag is hung in the sanctuary and at the close of the service the organist plays 'The Star-Spangled Banner.' I consider it idolatrous to place a flag alongside the Blessed Sacrament."

Presbyterian minister, New York:

"The writer believes that no symbol of nationalism has any place in a Christian church; that no symbol should be displayed of any sectarian and divisive loyalty. There are no doubt some places for the display of the national flag. There are perhaps places where the display of military 'honor' rolls is appropriate. The Christian church is not such a place. It stands for the unity of mankind. A Christian of any nationality should be able to enter any Christian church without finding there a symbol offensive to his supreme loyalty."

Evangelical Lutheran minister, Ohio:

"I wish to state that during my thirty-nine years of ministry I have never displayed a flag of any kind in the place of worship. If the Kingdom of God is a spiritual kingdom of universal scope and appeal, and the Lord whom we worship is 'no respecter of persons,' then it seems to me that an emblem which is of a separatistic, divisive and exclusive nature, and is even used to rally forces for mortal combat, can hardly be dedicated to the glory of him who 'so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life.'"

Presbyterian minister, Illinois:

"Our church does not have a service flag or so-called honor roll in the building, although we have forty-five of our members in the armed services and my own son was killed last September in New Guinea. I was a navy chaplain in the last war and was torpedoed and the ship sunk just twenty-five years ago today. . . ."

Episcopal rector, Virginia:

"I have had some difficulty in my parish concerning the question of the flag inside the church building. I explained to my people that as scout master of our local troop I always have the colors presented, with proper salute to the flag, at every meeting. I felt,

however, that only ornaments of a religious value had a rightful place inside the church. This the flag does not possess. One member felt he could force the issue by placing the flag in the church during service. I immediately stopped the service until it was removed. The vestry removed it, and with the exception of one member, have supported me wholeheartedly even though they did not feel the same way as I do."

Baptist minister, Virginia:

"From this church we have sent out nearly thirty men and women to the armed services and their auxiliaries. We do not have an honor roll of any kind in any part of our church building, nor have I yet heard any suggestion that we have one. There is not a flag of any kind in the church. And yet we keep on growing. Without any flags and in spite of the competition of six other white Protestant churches, we received twenty-nine new members last month."

Congregational minister, Michigan:

"Interestingly, no one has suggested to me that we have an honor roll or service flag. We have a few 'enlightened' people in the congregation who see no place for them, and I think the rest of the people gather from my general attitude on war and related questions that to place them might be incompatible with Christian convictions."

Baptist minister, Alabama:

"Not only do we not have an American flag in the church, nor a service flag denoting our service men in the fighting forces, but I recently went to bat with my board of deacons over whether we should invest \$2,000 of our building fund in war bonds. Though they are personally buying them, they respected my position and we are not so investing the money! It is my deepest opinion that the churches are selling themselves into a kind of worldly conventionality which will ruin our real influence."

College teacher, Ohio:

"Fortunately the president of this college, not a pacifist, holds with us that a nationalistic symbol in church is out of keeping with the Christian religion, whose foundation is the universal fatherhood of God and brotherhood of men. . . . As for the military honor roll, one such appears in the main corridor of the college administration building but is not a part of the chapel furnishings."

Minister, Christian Church, Texas:

"Serving two small churches here, in neither of them do I have a service flag, an honor roll for those in service, an American flag, or a so-called Christian flag. In *God's Back Pasture* (and that's

where I am, in the cow pasture), Arthur Wentworth Hewitt says: 'Should the flag of our country be in church? . . . The final answer is no. . . . The church of Christ anywhere on earth is the one place where it is not fit that any national emblem should be displayed. . . . I regret that there ever was a so-called Christian flag. . . . Our emblem is the cross.'"

Layman, Lima, Ohio:

"I am among those who must soon go into the service. However, let us keep the church undefiled and free from the stain of organized murder. Your courage and your voice ring clear in a sick world. And your ideals are the ideals of all true Christians everywhere. War is crime. . . . Our duty is not its glorification, but to lay the ax at its roots."

Rector of three churches, Delaware:

"The churches of this parish serve a seafaring community, with the result that ninety per cent of the men of military age in the parish are in some branch of the service, but we have no flags, no scrolls. The church is the house of Almighty God; we have no militarism there."

Methodist minister, Wisconsin:

"I read with interest your letter to the editor of *The Christian Century* concerning the American flag and the military honor roll. This is the first time I have seen my sentiments expressed in print. . . . For the life of me I cannot see how a Christian church can set aside those who go to war to be specially honored, and ignore any scientist, doctor or minister who may have been a member of the church. I am glad you have the courage to state your conviction in this matter."

Evangelical and Reformed minister, Pennsylvania:

"My guess is that nearly fifty per cent of the ministers in the United States feel pretty much as you do about the matter, whether they will admit it or not."

Episcopal rector, New Jersey:

"I am supporting the war effort, for I think fascism at home as well as abroad has to be smashed. But I also believe that the church is an international society and that therefore a national flag has no place in a church."

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The most disconcerting thing I have discovered in life is the profound ignorance of intelligent people—including myself.

GOD PROVIDES FOR EVERY NEED

BY WILLARD O. TRUEBLOOD

"Before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

This is my Father's world. My wife held before me a little garment, every stitch in which was a love stitch. It was the last in a complete layette for our first-born. Article by article and garment by garment, in the treasure chest, was lovingly displayed and fondly handled as we joyously reviewed the handiwork of a loving heart and skillful hands. A tender fatherly understanding arose within me, and the meaning of Isaiah was clear.

"Before they call—" before they are conscious of need, every comfort has been anticipated and loving provision made; "and while they are yet speaking—" when the first cry of the infant bespeaks a need—"I will hear" and reply with a garment needed for that hour and every succeeding hour.

Long before we came, God had planned for us; His treasure chest was full. Before we called He had answered and while we were yet speaking He heard. There was air to breathe, water to drink, food to eat, skins and fabrics to wear, materials for houses, metals for tools and machinery; coal, oil, gas, and electricity for heat, light, and power; and invisible forces and currents to carry our messages. There were parents to protect us in infancy, playmates to cheer childhood, companions to cherish, rivals to stimulate, comrades to cooperate, a Father God to love us, a Holy Spirit to indwell us and Jesus Christ to redeem and companion us.

Not a physical need has been overlooked; not an intellectual aspiration that does not lie within the grasp of man; not a spiritual hunger, but that God has provided the Bread and Water of Life with which to satisfy that hunger.

There are some people who have never recognized these facts, and therefore are existing, not living; there are some people who know these truths, but are willfully rejecting them and consequently are living in conflict and confusion; there are many people who have accepted these gifts from our Heavenly Father and are living the abundant and victorious Life.

It is the Will of God that all men shall accept His gifts. His invitation is, "Whosoever will, let him come and take of the Water of Life freely."

Our Heavenly Father, we thank thee that Thou hast anticipated all our needs, physical, mental, spiritual, and hast made provision to meet all these needs. Amen.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE PATIENT WAYS OF GOD

A reed that has been bruised He will not break, and a smouldering wick He will not quench.

Matthew 12:20 (Twentieth Century.)

* * * *

The whole of the ministry of Jesus was the working out of a life-choice made in the solitude of the desert at the beginning. He came to win men, but He refused to buy them even with bread. He refused to coerce them, even with their own weapons. He refused to overawe them, even at their own request. He left hunger in the world, and oppression, and doubt, though He armed all His followers against them. But He never imagined that God had overlooked these things or that they were mere gratuitous and fortuitous intrusions. The successive moments of his choice were each a deep consent to the patient ways of God, and a reverent resolve to leave the bounds of human freedom where God had put them, with all the consequences involved.

W. R. MALTBY.

* * * *

O Strength of God, slow art thou and still,

Yet failest never!

On them that worship the Ruthless Will,

On them that dream, doth His judgment wait.

.....

And is thy faith so much to give,

Is it so hard a thing to see,

That the spirit of God, whate'er it be,

The Law that abides and changes not, ages long,

The Eternal and Nature-born—these things be strong!

What else is Wisdom? What of man's endeavor

Or God's high grace so lovely and so great!

To stand from fear set free, to breathe and wait;

To hold a hand uplifted over Hate;

And shall not loveliness be loved forever?

MURRAY'S Translation of
The Bacchae.

* * * *

To trust God, therefore, is to believe that God is doing in the full circle of history what Jesus did in his tiny arc of history—to believe this and cooperatively to act upon it . . . If God is like

Jesus, working as he worked, then to trust him is to trust the pacific processes of history, the processes that make for peace, for fellowship, for justice, for good will. These are all constructive, redemptive and healing processes. Even the pain, the frustration, the sorrow which befall us are made redemptive if we cooperate with God's working.

Editorial, *The Christian Century.*

* * * *

If, then, the Christian trusts God, he does not pray for victory. He prays for peace. He prays for the reopening and release of the pacific processes of history, that God's will may be done. The pacific processes have been choked and perverted by war. And this because men would not trust them, would not make the sacrifices that were required if these processes were to be kept open and fruitful. Men would rather fight to gain or maintain their privileges, their power, their superiority than to enter into relations of equality with the rest of mankind.

Editorial, *The Christian Century.*

* * * *

Broaden our vision, Father. Help us to see beyond the murky clouds of suffering and hate. Help us to look up, Father, and see the radiant faces of those who in times of trouble sang the songs of love, who in the dissonance of war declared the gospel of peace . . . Amen.—JENKIN LLOYD JONES.

A MODERN "HOLY EXPERIMENT"

To celebrate, during this chaos of war, the tercentenary of the birth of William Penn inevitably focuses attention upon the crowning monument of his life—Pennsylvania, the "Holy Experiment."

William Penn College, a namesake of the great statesman, is thoughtfully charting a courageous course in the educational field. Unhampered by binding traditions, this college faces toward the future believing that the time is ripe for a little band of people to do now what William Penn attempted in his day—the building of an "island of sanity" where ideals can be freely nurtured and practiced.

As in Pennsylvania, so at William Penn College, Quakerism is the very core of the enterprise. In a secular and materialistic age, this College is frankly endeavoring to foster a religious faith which, in intensity and earnestness, is a modern equivalent of early Quakerism.

To this end, a faculty is being gathered composed of men and women, carefully chosen for unusual ability and preparation, high ideals in harmony with basic

Quaker testimonies, and an earnest willingness to sacrifice for those ideals.

The call for students in William Penn College is on this same basis of sacrificial devotion to a cause—the heart of Penn's appeal to the Quakers of his day.

Another parallel with Penn's "Holy Experiment" is the emphasis on community life. As the pioneers related all phases of life to the common religious core, so does William Penn College seek, through the life of the spirit, to fuse study, work, play, and worship into a unified experience.

William Penn recommended that the total educational experience should mix liberal education with "Useful knowledge such as is consistent with truth and godliness." In like manner William Penn College is building on a solid core of liberal education a type of educational experience which includes manual work. More than a means of working one's way through college, labor is dignified as an essential and valuable part of life for everyone. As William Penn was particularly pleased with an emphasis on agriculture, so are many of the young people of this College expecting to go to farm communities, here or abroad, to give their lives in a service of love and reconstruction.

The higher the vision, the greater our problems become. The history of Penn's "Holy Experiment" is ample evidence that such a path is not strewn with roses. William Penn College likewise faces difficult problems, but the same spirit that drove the founders of Pennsylvania to a measure of success lives again in this attempt to create a modern educational "Holy Experiment." Thus does William Penn College seek to recognize its spiritual lineage with the man whose birth three hundred years ago we are celebrating this year.

CECIL E. HINSHAW, *President.*

At the recent meeting of the Stewardship Committee of the Five Years Meeting, the Committee decided to recommend to pastors and other church leaders the use of the leaflet entitled, *Now*. It is published by the R. G. LeTourneau, Inc., Box 246, Peoria, Illinois. The publisher of this is the same person about whom an article in the March number of *The Readers Digest* is written. The leaflet states:

"Now can be had weekly without charge by personally writing to Editor, R. G. LeTourneau, Inc., Peoria, Illinois."

In whatever way life is approached the power question is central. Output without intake in any realm is fatal.

JOINT CONFERENCE AT RICHMOND

On May 15-16 at the East Main Street Friends Meeting House in Richmond, Indiana an important joint conference will be held. The Central theme is, "The Place of Friends in Building the Christian Society." The participating sponsors are the General CPS Committee, The Rural Life Association, and the Social Order Committee of the Five Years Meeting.

It is hoped that Friends from many Yearly Meetings will be present and that some men from CPS camps will also attend. Philadelphia Friends are interested and will doubtless be well represented. David Henley is scheduled for an address while other Friends are also being secured for leadership.

The Rural Life Association has secured the following persons as resource leaders who will be in attendance: Dr. Winfield Fretz of Bethel College in Kansas; Dr. I. W. Moomaw of Manchester College in Indiana; Dr. Paul V. Maris, United States Department of Agriculture; and Dr. Arthur E. Morgan, President of Community Services Incorporated.

However, those who are sponsoring the conference want it to be primarily a discussion in which all will share. Among the subjects will be the following:

Should Friends Concern Themselves with the Social Order?

The Christian Conscience and the State.

The New Civilian Public Service Program.

The Challenge of the Race Color Issue.

Rural Life in the Christian Society.

The Conference will not be scattered over this range of subjects but will gather them into a central philosophy and program of action. Attenders will have opportunity to develop other subjects as required. The integration of CPS work with the future plans for social action is a central concern.

Those interested should write Chase Conover, 101 South Eighth Street, Richmond, Indiana.

MILITARISM IN EDUCATION

Under the auspices of the Peace Committee of the Salem Quarterly Meeting of Friends a conference on Militarism in Education was held in the Friends Meeting House at Lawrence, Massachusetts, on Saturday afternoon and evening, March 18, 1944.

The conference was an outgrowth of a concern which had been brought to the Quarterly Meeting some months ago by

Weare, New Hampshire, Monthly Meeting. These Friends were alarmed at the current trends toward increasing militarism in education and raised the question as to what Friends can and should do to counteract them.

The conference began with an address in which the facts about militarism in education were presented by Albert Herling, who was formerly connected with the Committee on Militarism in Education in New York City. The conference then divided into three small groups for further discussion of the following topics: Is military education in the post-war United States desirable? What can we do concerning military education in the public educational system? Should Friends endeavor to develop an alternative program of education for Friends' children?

Upon the conclusion of these discussion groups, the conference reassembled for the presentation of the findings of the various groups. Among the findings was the suggestion that Friends should endeavor through their Bible Schools or through summer camps or summer day camps to form groups of young people whose first loyalty as a group would be to the Friends' pacifist ideals. It was also suggested that our present Friends' Schools should be made more Quakerly and that additional Friends' Schools should be established in which the Friends' point of view would be presented.

In the evening there was an address on the work of the American Friends Service Committee by Leslie H. Barrett, who has recently been chosen as the new Field Secretary of the Peace Section work in New England.

Horace Bushnell was one of the most brilliant preachers of the last generation. As a teacher at Yale he was an agnostic; he did not know whether there was a God. An interview with a Christian led him to face his doubts. He asked himself: "Is there no truth that I do believe? Yes, there is a distinction between right and wrong. Have I ever taken this principle of right for my law? Have I ever thrown myself upon this principle? No, I have not. Then, there is something for me to do. Here, then I will begin. If there is a God, He is a right God. If I have lost Him in wrong, perhaps I shall find Him in right. Will He not help me, or perchance, even be discovered by Me?" I dropped on my knees and there prayed to the dim God, asking for help that I might begin a right life. My soul was borne up into God's help. I rose. The whole sky was luminous about me. It was the morning, as it were, of a new eternity.

MENNONITES AND RURAL LIFE

BY J. WINFIELD FRETZ

In studies of youth problems in various American rural areas it has been revealed that seven out of ten young men would prefer to spend their lives in their home communities if they could find opportunities to earn a living. Rural girls have slightly less preference for rural communities than do rural boys. Inasmuch as these studies are accurate representations of rural young people's attitudes, they indicate that the flight of youth to the cities is a secondary rather than a primary choice. Preliminary studies by the M.C.C. on C.P.S. men's post-war preferences substantiate this opinion. Most of these men want to return to their home community.

In the light of these facts we need to ask what our local communities and congregations are doing and planning to absorb their own and other interested young men after demobilization? Do local congregations feel any responsibility to deal with the problem? Will they take the initiative in investigating occupational needs and opportunities for returning men? Or will this be left to the individual person, his family and friends or to a public or private employment agency?

THINGS TO REMEMBER

The General Conference has not made adherence to non-resistance a test of church membership and will, therefore, welcome back into Christian fellowship all former men now in national service whether in C.P.S., non-combatant, or full military service. It should be remembered that C.P.S. men in contrast to non-combatants and men in regular service, receive no pay during the period they are drafted. They will receive no muster out pay, no bonus, no pension, no allowance for dependent wife and children and will in many cases face discrimination in the search for jobs after the war because employers will generally give first preference to men with military service records.

What we wish to raise here is whether the Mennonite congregations are going to stand by the men who have sacrificed to give witness to the teachings of Christ and his church? Are the churches going to share the sacrifice or are they going to ask the boys to bear it alone? Are they going to make a place for the boys who want to come back and live in the home community?

From *The Mennonite*.

God, if I may keep my hand in Thine I shall not worry about the path my feet will follow.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

THE KEY PERSON

The success or failure of any Sunday School can be found in one word, *Teacher*.

A good teacher can rise above many serious handicaps and still do a splendid job of Christian education, but a school may have the last word in organization and equipment and fail completely to achieve its purpose because of a lack of consecrated teachers.

So important is this function that we submit a few queries for self-evaluation:

QUERIES

For Teachers in Friends Sunday Schools

I. MYSELF

1. Am I seeking to grow daily in closeness to God and in love for all people?

2. Do I give ample time in everyday communion with God?

3. Do I have a vital religion that effects my everyday living?

4. Do I have faith in the power of the Christian God of love as lived and taught by Jesus?

5. Do I believe that in all people of every age there is that of God which may grow into a closer relation to God?

6. Do I believe in the process of Christian education—that is, do I believe that I may be used by God to nurture and bring to fruition that of God in others?

7. Am I growing in the knowledge of Christ?

8. Do I have a workable understanding of my pupils?

9. Do I see the potentialities within my pupils?

10. Do I have a vision of how my class may be active in God's kingdom?

11. Am I a learner—growing intellectually and spiritually with my pupils?

12. Am I patient?

13. Do I believe that all conflicts between individuals or groups can be dissolved better by the power of love than by coercion, force and violence?

II. MY TEACHING

14. Do I prepare my lessons conscientiously and prayerfully?

15. Do I make my teaching interesting and worth while so that my pupils' time in class will be well spent?

16. Do I exhibit to my pupils my unshakable faith in the God of Love?

17. Do I exhibit to my pupils unshakable faith in that of God in them and all other people?

18. Am I helping my pupils to attain a more intimate relationship with God—the habit of walking closely with God every day?

19. Am I leading my pupils into definite experiences in Christian living?

20. Am I giving my pupils a sense of world fellowship?

21. Am I giving my pupils practice in the peaceful method of dissolving conflict?

22. Do I witness faithfully to my pupils my belief that war is sin and an ineffective way to settle conflicts?

23. Does my work with my pupils witness to simplicity of living and the treasuring of spiritual rather than material things?

24. Do I bring out the ideas of my pupils, rather than monopolizing for myself the class time?

25. In my teaching do I remember that people learn by doing?



GLEANINGS ON RURAL LIFE

Heifer Project

The Girls' Social Guild of George School solicited gifts from students and faculty and raised \$56.00 with which to buy a heifer and provide part of the feed.

One faculty member writes, "This is a real down-to-earth project. The school will watch with interest the growth and eventual shipment and placing of the 'George School Heifer.'"

Word comes from Iowa that a Five Years Meeting Friend will give a heifer and a neighbor, a Conservative Friend, will give it care and shelter. It would really be something if a General Conference Friend felt moved to provide the feed for this same heifer.

Coming Events

District Conference on Rural Life, Brookville, Ohio, Parent-Teacher Association, April 21.

Dinner Meeting, Social Order Committee of Wilmington Yearly Meeting. Panel Discussion on Rural Life. Wilmington College, April 25, 6 p.m.

Board of Directors, Rural Life Association, at Quaker Hill, 2:30 p.m., May 14.

One-day Conference on Rural Life, Antioch College, Yellow Springs, Ohio, July 9. This is a part of the North



Central Institute of International Relations.

Elsewhere announcement appears of a joint conference, the speakers for which are listed and will be the same as for the Conference at Antioch.

Rural Life and Liberal Arts

There are tangible signs that Friends Colleges, among others, are discovering again, that wholesome, purposeful rural and small community life should be included among the liberal arts. Plans are being made at Earlham, Wilmington, and William Penn to recruit and train suitable young people who will live and work at their chosen callings in rural areas. These efforts to build and rebuild society at its sources will be watched with hopeful interest by all Friends. At Earlham the new catalog will announce a field of concentration in rural life, enabling students to so chose their work that they may major in this field. At William Penn it seems that an effort will be made to integrate manual work, study and preparation for service in small communities and rural areas. Wilmington College offered an extension course in agriculture, with night classes during the first semester of this year. At the regional Rural Life Conference at William Penn College last October, Clifford Knight, farmer near Springville, Iowa, said, "Why do all our Quaker Colleges train young people for white collar jobs? I wanted to be a Quaker farmer and I wanted to go to a Quaker school. If there is such a place offering training for Quaker farmers, I don't know of it." It is good that this Friend asked the question, which has been long in the minds of others. The answer seems to be very near.

Stress Importance of Rural Family on May 14

Since Rural Life Sunday and Mothers' Day both fall on May 14, some Meetings and Sunday Schools are planning to stress the importance of the family on this date, as a combined observance. The rural family is a most important unit in our Society. From rural homes come the youth who provide most of the personnel and leadership for our institutions. If anything in our times needs to be strengthened and upheld it is the family and the rural home.

A selection of bulletins from the Christian Rural Fellowship are ready at our office. Ministers, Sunday School teachers and others who may want to use these in preparation for observance of Mothers' Day and Rural Life Sunday should write at once, enclosing six eight cents in stamps for bulletin and postage. — STANLEY HAMILTON, *Executive Secretary*, The Rural Life Association, Quaker Hill, R.R. 2, Richmond, Indiana.

WANTED—A NEW SET OF VIRTUES

BY STANLEY HAMILTON

Not long ago, according to an Associated Press dispatch from Europe a young captain in the air corps startled a little group of his fellows into stunned silence by saying that he was fed up with all this talk about stopping war; that war was a natural result of the kinds of virtues and values we have set up and taught in church and school. These include courage, patriotism, selflessness, willingness to die for a cause. He contended that war tests out these virtues. If these virtues are worth having and dying for, then war is good in that it keeps alive these virtues. His comrades disagreed with him, somewhat violently.

I believe this young man was groping for the truth, but that he only had it in part. What may we learn from going on with his search? As Friends do we find that our protests against war are too little and too late?

Some older Friends have expressed shock and surprise at the great numbers of our young Friends who have gone into the armed services. Some of these boys have come from dedicated homes and devoted parents. Their reasons have been varied and complex, of course. Many of them have been able to see no other way to put down what they felt to be a great evil. However, many have gone along with war in the large because they have become used to strife, desperate competition, taking of undue advantage, quest for power and greed in the smaller way of an everyday world. Consciously or not, they have accepted this kind of a world. At home, or at school, they may have been exposed, more or less, to values that we regard as Christian and Friendly. Why didn't the inoculation take?

ACTION THEN FAITH?

Monsignor L. G. Ligutti, the genial and lovable character who is the Executive Secretary of the National Catholic Rural Life Conference, told us at the Earlham Conference in December, 1942; "You are what you do. Your life and your philosophy follow your actions. If you worship, or pray and are a good Quaker or a good Catholic one or two or three hours a week and then get out and scramble for the main chance and use tooth and claw to get ahead, regardless, during the other hours of the week, you can see what kind of a person you will be. Your philosophy does not make you. What you do, most of the time, makes your philosophy. Then, after a time, you build up a philosophy to defend it."

Could it be that some of your young

Friends have learned more from the kind of a society in which we live, generally condoning it, than they have through religious instruction?

Most of us believe that we cannot draw apart from the world entirely, leading a monastic existence. Some should, but most of us will have to get along, somehow, with the world and the people in it. Again, I suppose that most Friends would say that we cannot, or should not, compromise our ideals and beliefs. Where then, shall we take our stand? What values shall we teach and exemplify? What about simplicity? Yes, I know, it is relative, not absolute! What about our own ways of living? How relative are they? What about the housing, food, and some of the amenities of life which Quaker families living in Richmond enjoy as compared with that of some of the people living in Happy Hollow, or north of the tracks in Richmond—some of whom are also Quakers. How do conditions in Media, Moylan and Wallingford contrast with some parts of Chester, Pennsylvania? Are there upper and lower limits? But conditions and circumstances do affect the spirit.

What about the numerous stories of Quaker business acumen and thrift? Do they have, or did they have any basis in fact? These ancient stories are not confined to the Philadelphia area. There have been some that applied to the Midwest.

THE RURAL LIFE

Does simplicity have anything to do with Quakerism and with our peace testimony? Does rural life have anything to do with our accepted values? Personally, I believe it does. Although I am of the Five Years Meeting Friends I should like to point out that the Wilbur Friends of Ohio, Indiana, and Iowa, have done very well by the peace testimony, and simplicity, and they continue to turn out young Friends of the highest quality. They are largely rural.

What constitutes the good society? That will be one of the questions brought out at the joint conference of the Friends CPS Committee, the Rural Life Association, and the Social Order Committee of the Five Years Meeting, to be held at First Friends, Richmond, Indiana, May 15-16. What kind of values should we have? How can they be lived out in our homes? How can they be taught in church and school? How far can we go into the world and keep these values? I doubt if anyone coming to the Conference will have the answers—and they will not all be found there. But it will be possible to weigh and consider our standards of values and virtues; see how we measure up to them, and how they affect us in peace and war.

PEACE BOARD ACTIVITIES

BY CLAYTON TERRELL, *Chairman*

The Peace Board of the Five Years Meeting, which shares in the United Service Budget, has been quite active during the past year. It has distributed certain issues of the *Christian Century*, and "Conscription of Women" by Lelia Marsteller. It has added several books to the Lending Library at the Central Offices at Richmond. The national prize in the Intercollegiate Peace Oratorical Contest has been furnished. In 1943 one-half the subscription price of six hundred nineteen new subscriptions to THE AMERICAN FRIEND and the *Messenger of Peace*, until the latter was discontinued, were carried.

Two subscriptions to THE AMERICAN FRIEND for each CPS Camp, and a subscription for all members of the Five Years Meeting in military service, whose addresses were known, were furnished. Considerable counseling of young men of draft age has been encouraged. Cooperation with the American Friends Service Committee has been fostered. One instance only is the co-operative work of Harold Chance when he is in the Five Years Meeting area. The Board is also cooperating with the Friends Committee on National Legislation by mailing their releases to Meetings of the Five Years Meeting.

TIME MARCHES ON

August 1941: the fourth article of the Atlantic Charter was an agreement upon "the enjoyment by all States, great or small, victor or vanquished, of access on equal terms to the trade and to the raw materials of the world." *February 1944*: extract from an agreement signed between the Petroleum Reserves Corporation and the Arabian-American Oil Company, authorizing the construction of an oil pipe-line in the Middle East: "No sales of petroleum or products will be made by the companies to any government or the nationals of any government when, in the opinion of the Department of State, such sales would militate against the interests of the United States." *March 1944*: in a White Paper issued by the fifty-five oil companies that do not own concessions in Arabia, the plan is described as "a fascist approach, the corporate state with its lust for imperialism, the shackling of free American enterprise." The fifty-five companies asked that before the plan is finally undertaken, there should be clarification as to "what nations are expected to be bound to us as allies in the next war."

I have been satisfied to know one mountain well.—FLETT.

IMAGINE IT?

The Federal Council of the Churches of Christ in America today ask the co-operation of the religious press in dispelling the confusion created by the use of a similar name by an organization calling itself "The American Council of Christian Churches."

The immediate occasion for the statement was the evidence that an ill-considered resolution recently made public by "The American Council of Christian Churches" is being erroneously attributed, in uninformed circles, to the Federal Council of the Churches of Christ in America. The resolution in question proposed that the government of the United States make a deliberate bombing attack upon the Shinto shrines in Japan.

When the resolution was first made public the officers of the Federal Council paid no attention to it. They assumed that readers would be fully aware of the difference between the American Council of Christian Churches, which was recently organized by a small group of ultra-Fundamentalists, and the Federal Council of the Churches of Christ in America, which has been in existence for thirty-five years as a federation of historic Evangelical denominations. It is now clear, however, that not a few readers of the resolution in question have been misled.

NEW SECRETARY OF
RACE RELATIONS

Herbert Bergstrom, formerly director of the Bedford Center in Philadelphia, joined the staff of the Social-Industrial Section on March 1 as secretary of its Race Relations Committee. He immediately left for Nashville to spend the month of March with Dr. Johnson who is directing in Nashville, Tennessee, a study of race relations in collaboration with the Rosenwald Fund, the American Missionary Association and, Fisk University. On March 7 a conference was held at Fisk University with Dr. Johnson, Thomas E. Jones and members of the Social-Industrial staff, Homer L. Morris, Herbert Bergstrom and Edward R. Miller.

Announcement is made of the Winona Summer School of Missions to be held from June 22 to June 28 at Westminster Hotel and Missions Home, Winona Lake, Indiana. The mission study themes will be The American Indian, and Southeast Asia. For further information concerning this week of stimulating study, outstanding speakers, and fine fellowship, write to Mrs. J. F. Vande Roovart, 203 East 113th Street, Chicago 28, Illinois.

TYPES OF AMERICANISM

Some weeks ago Religious News Service reported from Concord, N. H., that "waves of protest and criticism" had followed the announcement that the women of the New Hampshire Methodist Conference had taken a collection to send Christmas gifts to Japanese children. When the women claimed that the newspapers had failed to note that the gifts were for children of Japanese Americans in relocation centers, the critics "contended that gifts of any kind to children of Japanese parentage were in extremely bad taste at this time."

Fortunately there are other reactions which indicate a spirit more appropriate to American democracy. For example, the soldiers at Camp Savage, Minnesota, gathered an offering for the same Christmas gift project and sent a check for \$899.99. — *From Federal Council Bulletin.*

The question of a religious leadership adequate for a new day is the age-old question of a leadership which can reveal a religion adequate for a new day. It is a question of taking the ever-old and the ever-new content and message of the Christian faith and making of it a redemptive revelation in terms of the experiences, the thought-forms, the language and customs of today's world.

DR. HERMAN J. SWEET.

WANTED

A house father and mother for Quakerdale Farms, a home for thirty boys maintained by White's Iowa Manual Labor Institute, at New Providence, Iowa. The couple must be definitely out of the Selective Service requirements. They should be trained social workers, willing to live in the home and share the home and farm work with the boys. Adequate financial support is provided, but the board is interested only in a couple whose primary concern is Christian service. Address inquiries to Everett Davis, 1431 Forty-third Street, Des Moines, Iowa.

AN OPPORTUNITY
FOR FRIENDLY SERVICE

White's Indiana Manual Labor Institute of Wabash, Indiana, has an opening for a concerned woman, with ability to supervise and mother teen-age girls. Must have some one by May 1; also a nurse by June 1. Will consider a good practical nurse of experience. Cash salary plus maintenance. Surely this opportunity to serve needy adolescents will appeal to some Friends more than the allurements of just lucrative, secular positions. Contact Superintendent, Parvin W. Bond, Wabash, Indiana.

THAT SECOND FRONT

More exclamations from Moscow about the necessity of a cross-Channel front may soon appear. It is reported that the Kremlin is growing restless on this score. Whether or not Stalin has knowledge of any decision to postpone, or finds indications of postponement in Churchill's speech of last week, which placed rather heavy emphasis on the use of airpower in fighting Germany, is not known. But columnist Constantine Brown reports that Molotoff last week sent a telegram to Eden in which he said in effect that should the Tehran agreements not be observed, Moscow would have to reconsider the whole situation. At Tehran the decision on a cross-Channel offensive was made. It is also considered significant that Stalin wound up his letter to Roosevelt, made public on February 29, with an expression of assurance of victory by the Allied armies "on the basis of the agreements reached at Moscow and Tehran" — a phrase which may well be a reminder.

Human Events.

Never has Christian literature faced a challenge so far-reaching as that brought by this year 1944. Much as it hurts the pride of twentieth century leaders, who consider civilization splendidly advanced in education and culture, the fact is that up to now the printed page has reached less than half of the world's population, because more than one billion people on this globe cannot read! We who wrote and we who published in all lands wrote and published for only two-fifths of the human race, happily unconscious that our ideas could reach only the privileged classes, never the masses.—MISS RUTH URE.

Unfinished Business by Stephen Bonsal, Doubleday Doran, the diary of Stephen Bonsal, who acted as confidential aide and interpreter for Colonel House in Paris during the struggle to bring to life the League of Nations, is a document of very great importance. Its publication at this time was an intentional effort to head off the recurrence of some of the mistakes that were made in 1919-1920, and that seem to threaten the peace after the present war. The reader is challenged to ask himself whether we have gained or lost in wisdom during the "long armistice."

Worldover Press.

There is one great big point we must get; that *persons* are at the basis of all relationships, and *persons* must bridge the gap between the denominations if more effective work is to be done.

DR. J. M. ARTMAN.

CHRISTIAN ENDEAVOR OFFERS NEW FACILITIES FOR LEADERSHIP EDUCATION

By agreement with the International Council of Religious Education and its cooperating denominations, and in accordance with the standards and policies now prevailing, the Department of Leadership Training of World's Christian Endeavor Union is authorized to administer the Standard Leadership Education Curriculum—which provides North American churches and church schools with growing resources in trained teachers, administrators, and other leaders in Christian education.

The cooperative plan includes authority for accrediting instructors and schools in interdenominational situations under Christian Endeavor auspices, and to issue credit to students who meet minimum requirements.

Certificates of Progress, to be issued by Christian Endeavor's Department of Leadership Education, will be comparable to the International Council's Certificates of Progress. In its interdenominational classes and schools, Christian Endeavor will use the Standard Curriculum plus such courses as it may add to improve the training of society and union officers and leaders.

"Christian Endeavor may promote genuine leadership education both through summer conferences and other union gatherings," explains Dr. Vandersall, "and also through a new promotion of the Standard Curriculum under denominational and local church auspices."

Failure may act as a spur to fresh effort and happy is he who turns it thus to good account.

CONTRIBUTORS

CECIL E. HINSHAW—President William Penn College, Oskaloosa, Iowa.

MALCOLM R. LOVELL—Executive Director, International Services Inc., 26 East 38th Street, New York City; member Fifteenth Street Monthly Meeting.

MARGARET E. TRUEBLOOD—Student at Earlham College, daughter of Furnas Trueblood, minister West Richmond Friends Meeting.

WILLARD O. TRUEBLOOD—Friends Minister, La Habra, California.

NORVAL WEBB—Minister First Friends Meeting, Richmond, Indiana.

WOLCOTT CUTLER—Rector, St. John's Episcopal Church in Old Charlestown, a part of Boston, Massachusetts. His address is 41 Monument Square, Charlestown, Massachusetts.

The danger of racial conflicts now and after the war could definitely be reduced if saloons were closed, the National Woman's Christian Temperance Union declares.

Pointing to evidence that liquor was an important factor in all recent race riots, the W.C.T.U. declared that the unrestricted sale of liquor arouses subdued antagonisms, and results in violence.

"Tolerance requires a clear and level head," says Mrs. Ida B. Wise Smith, National W.C.T.U. president. "Intolerance always becomes destructive to public order and decency when inflamed by liquor. We cannot afford to permit alcohol-provoked enmities to endanger our liberties."

IOWA YEARLY MEETING PASTORS' SHORT COURSE

The pastors and leaders who gathered for the two weeks Pastors' Short Course at William Penn College, Oskaloosa, Iowa, February 28 to March 10, came in humble spirit of learning. One could sense a definite seeking for truth, and though no one had the complete answer, each contributed some light. Because of the lengthened time for the Short Course, there seemed to be a freedom of expression which benefited all.

Each day was rather completely scheduled for the pastors. There were four class periods dealing with the general topics of Bible and Quaker biographies; pastoral duties; Christian education; and one period in which a variety of subjects were presented.

To begin the day the Pastors' Association met for meditation and worship in the drawing room of the College. They joined with the students in regular chapel programs. Following this the library was open for those who desired to read from a special collection of books, or books on display from Friends Book and Supply House. Immediately following lunch there was a rest period, with recreation or exercise just before dinner.

In the evening sessions of the first week W. O. Mendenhall presented his concern for evangelism in the Society of Friends, which caused inner searching by both pastors and students. The second week Harold Chance and Charles Thomas presented their concerns on spiritual discipline and dedication. One evening there was a panel on methods of evangelism, which brought forth much discussion. President Cecil E. Hinshaw gave the opening and closing evening messages.

Daily attendance averaged between thirty and forty people.

CONFERENCE WITH RAYMOND WILSON

On March 13 and 14, North Carolina Friends held a conference at New Garden Meeting House to discuss present problems with E. Raymond Wilson, who is Executive Secretary of the Friends' Committee on National Legislation. He spoke on four subjects: "Friends in a World at War," "The Important Issues of 1944," "Our Place in Peace Making," and "Friends' Testimonies in Action" and led discussions at the end of each talk.

Out of lectures and discussions, several fundamental themes emerged. The first of these is the center about which all were organized, the specific question is not so important as the far reaching principles. There are many peace plans; the thing most needed is the will and the determination to make international cooperation work. If it prevails, agencies can easily be created; for the primary problem is not the plan but the determination to use international cooperation. A disarmed world will come with and because of a world organization. Armaments are both a symptom and a cause of insecurity. Likewise, there is no solution for conscription apart from world security. We shall be much more apt to get rid of conscription by well-ordered world than by opposition to conscription. In securing the rights of conscientious objectors, we must work on the broad front of all human rights. These were the phases of Raymond Wilson's chief theme.

WILMINGTON COLLEGE IN NORTH CENTRAL ASSOCIATION

Wilmington College was admitted on March 24 to membership in the North Central Association of Colleges and Secondary Schools. Admission was on the basis of a detailed survey of the college carried out over several years. The Association in its report paid tribute to the Wilmington plan of education, particularly the integrated curriculum and professional apprenticeship features as distinctive contributions to general education; and remarked on the loyal support of the community in assuring the success of the college's annual "Living Endowment" campaign. A special advisory committee was appointed to work with the college in respect to certain details of financial and library administration.

Recognition by the North Central will further standardize the credits of the college. It has been a member of the American Association of Teachers Colleges for a number of years.

Forum

Editor, THE AMERICAN FRIEND:

Thank you for Kenneth Boulding's article on "The Trinity of Religious Experience"—especially the last two sections thereof.

It is perhaps natural that Friends who come into the Society from "outside" through conviction should see most clearly the incompleteness of the several branches, and should thirst most deeply for the spirit of unity which shall finally bring them all into completeness. As Kenneth Boulding points out, we need and are beginning to develop a mutual appreciation of those special elements of the Quaker heritage which the different branches have preserved. Yet if we stop at this point, we shall never attain any sort of unity. Paradoxically, we must cultivate an understanding of those characteristics which we feel are unpleasing and un-Quakerly in one another. But we must apply sympathy and zeal to the task of understanding how we and our brethren came to be biased as we are. Then perhaps we shall find that much of what we have disliked in other branches exists far more definitely and concretely in our own prejudiced minds than in actuality; and the way will then be cleared for recovering our undivided heritage.

I firmly and sincerely believe that Friends, with their emphasis on essentials at the expense of accidentals, hold the key to ultimate Christian unity. But until we are able to heal our own divisions, we are like the scribes and Pharisees of old, to whom Jesus said: "Woe unto you . . . hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

A "CONVINCED" FRIEND.

* * * *

Editor, THE AMERICAN FRIEND:

This is not my war. I wish to make this clear . . . *this is not my war.*

I will share in the guilt of war for I am guilty of doing things and of omitting to do things . . . things which nurture the seeds of war. I will share in the burdens of war for war's heaviest burden falls upon innocent people, upon the shoulders of women and children less guilty and less able to bear the burden than I; but I will not make war.

Without complaint will I suffer with those who suffer, but I will not willingly cause them to suffer. In humility and shame I pray forgiveness for my sins but I cannot remain silent when I am told this is *my* war.

The press, the church, my relatives and friends all sanction war. America sanctions war. I say we are deluded. This war is not solving the world's problems. In my opinion war will never really solve any problem. War is not the democratic way, war is the flowering of Fascism, democracy is the first casualty of war. It is not the Christian way, Christ came as the Prince of Peace, not the God of War. If we continue to sanction war we should cease to call ourselves democratic, we should cease to call ourselves Christian.

Why should we talk so much of the brutality of the enemy; the barbarianism of the Germans, the atrocities of the Japanese. Our shelling of the Mt. Cassino monastery was as barbaric as the sack of Rome by the Goths. Our obliteration bombing of residential as well as industrial sections of Berlin is as atrocious as anything the Japanese can do to prisoners of war or civilians in the Orient.

If we engage in war we must become worse than brutes, we must make our sons into barbarians, we must commit atrocities. In return we must expect atrocities, for our enemy is also engaged in war and war is brutal, war is barbaric, war is atrocious.

I, for one, am not ready to give up the democratic way, the Christian way—what I had hoped could be called the "American Way." I still feel sure it is the better way, the only way, to peace.

This better way is, in my opinion, the way of justice, of understanding, of love.

But they say . . . my fellow churchmen say . . . "It is too idealistic, it is not realistic, it is not practical." "We have already gone too far," they say, "love will not work now." I say "practical" men got the world into war, it is high time to try idealism. And I say, idealism backed by faith, by understanding, by trust, and by a willingness to share and to sacrifice for peace is realistic, is practical; and is not appeasement. Practical idealism will work. If it will not, there is no hope.

FLOYD SCHMOE.

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Editor, THE AMERICAN FRIEND:

I have been reading in THE AMERICAN FRIEND of the "Six Pillars of Peace" and of the "seven principles for peace" in the "United Declaration on World Peace." Also I have read the statement of the members of the Commission appointed by the President to help lay the plans for a just and durable peace. He says since the Cairo and Teheran Conference, the members of that Commission have received word that they should not hope for much out of the peace, warning the church people not to count on too much justice or mercy in the terms.

That would seem to be a challenge for the church to furnish a blue print of a plan for a just and durable peace, not in a spirit of hatred and revenge but one that would be just to the people of the occupied countries and to the memory of the men and boys of the Allied powers who have suffered and died that "their nations under God might not perish from the earth." If the church can not furnish that blue print it may be written after the war by the military-minded political leaders of the world and if it makes necessary a large standing army and compulsory military training, it would be a peace organization in name only and might lead us farther away from God.

We have in this country courts of justice, county, state, and national or the Supreme Court. Why not use those as a guide, each nation agreeing to abide by the decisions of an International Court for each continent and a higher, or World Court, for all nations—each continent to furnish its own police force for that continent.

If the church could produce that blue print now and present it to Congress it might keep the peace question out of the hands of the military-minded political leaders.

FRANK SANTEE.

Gibson, Iowa.

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Editor, THE AMERICAN FRIEND:

I am glad to see that you are encouraging discussion through the columns of THE AMERICAN FRIEND of matters regarding which we may not all agree. If Friends would be the peace-makers they want to be, they must learn to get along better with one another. I think one of the best ways to bring this about is to learn to "bear and forbear." These two bears are great peacemakers. To cultivate understanding we must try to get the point of view of the other fellow no less earnestly than we try to give him our point of view. Unwittingly sometimes we find in this process that we have become "one another's helpers in the Lord."

B. F. WHITSON.

Philadelphia.

COURAGEOUS MR. PENN

According to the *Christian Science Monitor*, this is the name of a British film based upon the life of William Penn. The film is reported to have arrived in New York last December. *The Monitor* states that "Clifford Evans in the title role depicted well the force of the man, his dauntless belief in the humanities that have found recent expression in the term, the Four Freedoms, and his lasting attachment to his wife Gulielma." Friends will want to watch for this film.

QUAKERDOM AT LARGE

For the first time Columbia network's "Church of the Air" will present two members of the Society of Friends on the later "Church" program of Sunday, April 23. (WABC—CBS, 1:00 to 1:30 p.m., E.W.T. from Philadelphia).

They are Douglas V. Steere, Professor of Philosophy at Haverford College, Haverford, Pennsylvania, a leading member of the Society of Friends; and Clarence Pickett, Executive Secretary of the American Friends Service Committee.

The program will be conducted in a style similar to Quaker religious services with Professor Steere telling the significance of Society of Friends Meetings and the place of the individual Quaker in them. Clarence Pickett will deliver an inspirational message of the type heard at "unprogrammed" Quaker gatherings.

The Mission Board received a cable from Dorothy Pitman, dated April 12, stating that she had arrived safely in Kisumu. She left Miami, Florida, on October 13, arriving at Kisumu six months later.

Elbert Newlin, minister of Cane Creek Friends Meeting, North Carolina, is undertaking to increase subscriptions to THE AMERICAN FRIEND in his Meeting. Sample copies will be furnished to any others who may wish to extend Friendly reading through THE AMERICAN FRIEND.

Announcement is made of a change of time and place of the weekly meetings for meditation of the Wider Quaker Fellowship in New York City. The group will meet every week on Wednesday from 5:45 to 6:45 p. m. in the apartment of Paul Zucker, 105 East Fifty-fifth Street; telephone ELdorado 6-1326. The group will welcome others who would care to join with them.

Paul Furnas has returned from his Carribean cruise impressed with the unlimited opportunities for CPS and with the sympathetic attitude of both Federal and Insular officials to the CPS program. It has been decided to increase the size of the Friends Unit at Zaldundo to twelve men, and to open a new unit of four or five men at San Just.

A Friends Unit of six men is to be established in St. Croix in the Virgin Islands. The men will serve as members of the Island Government staff, and

the Unit will consist of a doctor, a recreation director, a mathematics teacher, a laboratory technician, a social worker, and a combined cook and housekeeper. The men have been selected from applications to the Philadelphia office and have the approval of the Virgin Islands authorities. Authorization from Selective Service is awaited.

In addition to being impressed with the rich opportunities and needs for CPS men in Puerto Rico and the Virgin Islands, Paul Furnas has returned much concerned with the broader political, social and economic problems which trouble these United States possessions: "Puerto Rico cannot progress without a clear indication of the end toward which she is traveling. The United States of America must decide whether Puerto Rico should (1) become a state, (2) have dominion status, or (3) be given her independence. The changeable policy and practice in the official relationships with Puerto Rico makes for instability and insecurity in the entire life of these peoples."

A cable has been received from Harry T. Silcock, from Australia on March 18 who has been visiting among Australian Friends and, after a few weeks in New Zealand, expects to come to the United States. He is coming to the United States at the request of both the Friends World Committee for Consultation, American Section, and the American Friends Service Committee, on his way home to England.

Horace G. Alexander, director of studies at Woodbrooke, Selly Oak, Birmingham, England, who went to India last year as the leader of the Friends Ambulance Unit in Calcutta, visited the Unit also in China and returned to England in the latter part of 1943. He has been asked to visit Friends in the United States this summer, and it is hoped that he can attend the Friends General Conference in Cape May, New Jersey; the Pendle Hill Summer School and be available for consultation with the American Friends Service Committee on the various joint undertakings of both English and American Friends.

Writing on March 2 from the Friends War Relief Service in London, John Judkyn says that there has been a good deal of extra work to be done as a result of the recent raids. Eleven peo-

ple ran an information center in a badly bombed area and a mobile unit was sent to another area where 600 people received emergency meals for two days.

John W. and Tessa Rowntree Cadbury have been asked to go as joint representatives of the Friends Relief Service and the AFSC at the latter's Lisbon office to assist Philip Conard.

Through our Friends of Kansas Yearly Meeting we are glad to announce a devotional book by Anna Bond Pollock. It contains poems and Scripture references helpful for devotion and meditation. The book is endorsed by the Executive Committee of the Women's Missionary Union of Kansas Yearly Meeting. Copies, at fifty cents, may be ordered from Anna Bond Pollock, Havi-land, Kansas. Her father, Abel Bond, was a well-known Friend of the Yearly Meeting.

Willard O. Trueblood was invited for the second year to give a series of Bible lectures and evening messages at Bethel College, Newton, Kansas. This is one of the five Mennonite Colleges. Following this he joined in a National Christian Mission at Richmond, California. This gave him opportunity for ministry to forty thousand men and women in the ship yards. Beside this, he and Caroline Trueblood have been serving at Pasadena every Sunday. He has been invited again to be a member of the faculty in the E. Stanley Jones Ashram in July. However, the duties of his orange ranch will of necessity claim his time.

Easter Sunday at Greenfield, Indiana, Friends Meeting was observed by having a guest speaker, Dr. John J. Harmacy, of Indianapolis, give a thirty-minute talk on Easter as it is observed in the Holy Land to a large gathering during the Bible School hour. Dr. Harmacy, a native of Palestine, was dressed in costume. The theme for the morning worship was "Who Is Jesus?" A special musical program included an organ and piano duet, special numbers by the Young People's Vested Choir, and two solos. The meeting closed with a consecration service for twenty-five persons who were received as members of the Meeting, some by letter and others by confession of faith. This group included six children whose membership was requested by parents.

Erratum: In our last issue the name of John Harvey in the Le Grande, Iowa, news item should have been John Hadley.

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Jonesboro, Indiana, Friends Meeting has remodeled the church building and redecorated the auditorium. A dedication service was held Sunday afternoon, April 2.

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LeGrand, Iowa, Friends, despite inclement weather, had an unusually well-attended Easter worship service. The minister, John H. Hadley, gave a sermon on the resurrection. The Beginners Department of the Sunday School sang the Bluebird song, and marimba music was furnished.

* * * *

A. Ward Applegate, minister of Wilmington, Ohio, Friends Meeting writes regularly to sixty-two men in service from that Meeting. They are scattered around the world. His letters and their replies are of considerable interest and significance. They are keeping alive some important ideas that may yield much in the post war days.

* * * *

Byron Leaser, pastor of Friends Meeting of Monroe, Indiana, helped in a two-weeks evangelistic campaign in the Antioch Chapel Friends Meeting recently. He spoke of the need for giving one's best to God, of the responsibility of parents in the Christian nurture of their children, and of the great need of personal work and compassion, so vital to bringing souls into the Kingdom of Christ.

* * * *

Beech Grove Meeting near Paoli, Indiana, had Gerene Pluris, Quarterly Meeting Superintendent of Missions, to speak on missions Sunday, March 12. On March 26 Merle Newlin, a former member of this Meeting, was present with his family and spoke on "Prayer." On April 2 the young people gave a short missionary program and Gerene Pluris was present and spoke. The young people organized into a choir called "The Fledgling Friends," responded to an invitation to take charge of the song service for the Moors Ridge Methodist church the evening of April 2. On Easter Sabbath they had charge of the music and the minister, Isaac Morris, spoke on the Resurrection.

* * * *

The Missionary Society of West Milton, Ohio, Friends Meeting has been holding weekly all-day meetings to sew for the American Friends Service Committee. A cooperative noon meal is served and the meetings have been well attended. Several quilts and comforts have been made; used clothing, as well as some new clothing, has been collected.

The Society has given twenty-five dollars to the special travel fund. When the thank offering boxes were opened at the last thank offering meeting, the sum of one hundred fifteen dollars was realized.

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The women of First Friends Meeting in Des Moines, Iowa, meeting weekly at the church for sewing, have shipped nearly a half-ton of clothing, shoes, and bedding to the American Friends Service Committee since last fall. Sarah Elliott has made twenty-seven quilts or comforts, and Adda Willets forty-four sweaters.

The Friends Hostel, under the direction of Ross and Elizabeth Wilbur, has been giving temporary hospitality to Americans of Japanese ancestry, coming from western relocation centers to find homes and employment. The Nisei who have come here have won great respect for themselves in Iowa. Quite a number of the young people are now students in the high schools and colleges.

James R. Furbay, minister of First Friends, gave a series of talks on a radio program sponsored by the Des Moines Ministerial Association. He also represents Friends on the Inter-church Council of Iowa, and the Des Moines Inter-racial Commission.

* * * *

Fall Creek Meeting, Wilmington Yearly Meeting, is progressing under the leadership of I. Mack and Amy Jones. Previous to Easter Sunday a membership training course was given to a class of young people by the pastor. A sunrise service on Easter morning was held at the Meetinghouse, which was followed by an Easter breakfast at the parsonage. Nine young people were received into membership following an inspiring sermon by the pastor. A teacher's training course has been started under the leadership of Clarence Pearce. The Bible School was recently reorganized, with William Karnes serving as superintendent. Young Friends meet on Sunday evening, and also have a social gathering during the month. The Missionary Auxiliary recently sent two boxes of clothing to the American Friends Service Committee. Merle Davis visited Fall Creek, showing pictures of Jamaica.

* * * *

Friends at Lawrence, Massachusetts, have had a busy month under the leadership of their pastor, Everett W. Chapman. On March 8 Everett Chapman was the guest speaker at the Congregational church in Methuen, Massachusetts. On March 15, James A. Coney, General Superintendent of the Yearly Meeting, presented a talking picture made available by the American Bible Society. An offering was taken to further their

work. On March 18, the Salem Quarterly Meeting sponsored a conference on "Militarism in Education: Present and Postwar." Speakers were Albert Herling, formerly of the committee on Militarism in Education, and Leslie Barrett, director of the AFSC Peace Section for New England. Panel discussions were followed by a supper and evening meeting. On March 22, the Annual Missionary Tea was held, Marion C. Rowley, President, in charge. Bessie Hollows, a returned missionary, spoke of the work being carried on with the Chinese while the country is occupied by the Japanese army. She also spoke of life in the internment camp and of the return trip on the Gripsholm. The Society has had a successful year. The young people of the church meet each Sunday evening.

* * * *

The Meeting of Newberg, Oregon, has had a number of outstanding activities recently. A ten days series of evangelistic meetings for the Meeting and the College were led by Milo C. Ross of Medford Meeting, in which a number were definitely blessed. An appeal made by the Monthly Meeting's Service Committee resulted in the raising of somewhat more than \$400 for the relief of the famine sufferers in India; and this Meeting has been doing more than its share in the maintenance of the work of the Civilian Public Service camps. Recent improvements to the church in the way of a new ceiling and a new floor covering have been installed. The Monthly Meeting, in connection with the College, has launched a Youth Movement program, which includes games and pastimes, arts and crafts, and various other features. A wood-working shop has been installed at the College for this work, at an initial cost of about \$200, including the other features of the program. The Monthly Meeting, in making this appropriation, made it clear that more money would be available as needed.

* * * *

Winchester Friends Meeting united with the other churches of the community in union services during Passion Week. Dr. Harold H. Hanlin of Butler University School of Religion was guest speaker, with local pastors conducting the Good Friday service. Friends Meetinghouses was filled to capacity on Easter morning when the choir rendered special Easter selections and the pastor, A. Aaron Napier, gave the Easter sermon. At this service twenty-seven new members were welcomed into fellowship. Among them were three whole families, and sixteen persons who had taken the Preparation Course taught by the pastor.

Cane Creek, North Carolina, Friends observed the twentieth wedding anniversary of their pastor and wife, Elbert and Inez Newlin, by surprising them at the parsonage on March 16. This being the regular prayer meeting night, Lena Durham led the group in devotions, following which Fannie Belle Durham spoke for the young people, expressing their appreciation of the Newlins and their companionship. Annie Stuart, on behalf of the adults of the Meeting, spoke of the confidence which the Newlins have inspired during their two and a half years of pastoral service. As a token of appreciation a beautiful china set was presented. Cane Creek is purchasing new hymnals. The young people have secured a sign board with the inscription, "Cane Creek Friends Meetinghouse" to place at the cross roads.

* * * *

In special observance of Interracial Sunday the Wilmington, Ohio, Meeting had as guest speaker C. A. Flannigan, minister of the Wilmington A.M.E. church. He spoke in the Adult Bible School and gave a chalk talk in the Junior Bible School. A county-wide conference on post war problems, under the auspices of the Ohio Council of Churches and of several Wilmington groups, was held in the Meetinghouse on March 13. The three sessions brought much information and inspiration. On May 15 a one-day conference under the auspices of the American Friends Service Committee, with Kirby Page as leader, will be held at Wilmington, Ohio.

* * * *

A program of canning and drying for Mennonite CPS camps will again be conducted in 1944. Last year's contributions resulted in over-supplies of tomatoes and pickles in practically all camps whereas requirements were not fully met for fruits, peas, corn, beets and other staple vegetables. Jars and sugar ration points will again be provided by MCC. A folder to be released on about April 1 and further articles in the Church papers will give full information about the program.

VANISHING RACE

Before someone else prints this gem from *Mental Deficiency*, a book by Dr. A. F. Tredgold, published in New York in 1915, we quote: "As to the Quakers, I have been unable to obtain any actual figures, but I have been assured by several people who have an intimate knowledge of them, that the pure Quakers are rapidly becoming extinct, and that insanity is very rife among them."

It is difficult to teach the sanctity of life while we practice destruction.

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SUMMER TERM—June 12 to August 18 WINTER TERM—September 18

SEND FOR CATALOG

To Registrar, Wilmington College, Wilmington, Ohio

CHICAGO FRIENDS EXPAND

Harvey, Illinois, a "Chicagoland" city, is the latest community reached by a quiet extension program of Chicago Monthly Meeting of Friends. Another area embraced in this outreach program is Aurora, Illinois, where regular Sunday meetings are maintained, with encouragement from Chicago Meeting. Similar groups in neighboring Indiana and Wisconsin areas have been sponsored by Chicago Meeting.

A series of four talks, "As Friends See it," by Russell E. Rees, minister of Chicago Meeting of Friends, was started in Harvey, Sunday afternoon, March 19, at the home of Merritt and Edith Guild, 14506 Des Plaines Street, for Harvey members of Chicago Meeting. Other discussions will follow bi-weekly, ending April 30. Increased interest and membership resulted from these talks last winter in the Morgan Park, Chicago, chapel, in which are held services of Chicago Monthly Meeting. These led to the repetition of the program in Harvey, where a group of families have become interested in the work of Friends.

These addresses include: The Rise of Friends: Their Philosophy; and Friends in the World Today.

Let us have faith that right makes might and in that faith let us dare to do right as we understand it.

There is no such thing as living right so long as one continues to think wrong.

PEACE PLEDGE

"We will not take part in the war. When they tell us that it is for our country, we shall not believe it, because we know that we cannot serve our country by destroying that of others, nor for our honor, because modern warfare is the lowest of dishonorable things; nor for our women and children, because we shall remember the women and children of Ethiopia, Spain and China; nor for democracy, because war involves an absolute military dictatorship; nor against communism (or fascism or nazism for that matter), because a movement for the spirit cannot be destroyed by force and because the sword has never converted anyone.

"And above all, when they tell us that it is for God, we shall not believe it, because we know that God is love, and that in war every means is used except love."—*Manifesto of the Catholic Youth Peace Action of Holland and Belgium*. From *The Catholic Worker*.

BIRTHS

ADAMS — To Richard and Roberta Adams on February 10, a son, John Canfield, at Montclair, New Jersey.

GRISCOM—To George and Louise Griscom, a daughter, Virginia Louise, at Montclair, New Jersey, on March 21.

HAINES—To Donald L. and Alice Whetstone Haines of Caesars Creek Meeting near New Burlington, Ohio, a son, Aldon Irvin, on March 20.

JOHNSON — To Alan Dillistin and Mary Jane Johnson, a daughter, Virginia Joy, on March 30, at Montclair, New Jersey.

MALES—To Cecil and Wiona Males on March 1, a son, Charles Cecil. The parents are members of Marshalltown, Iowa, Friends Church.

RAINS—To Marion and Mildred Hinshaw Rains on January 20, at New Providence, Iowa, a daughter, Marianna.

SHERRICK—To Everett and Priscilla Mitchell Sherrick, a son, Stephen Benjamin, on March 3, at Indianapolis, Indiana.

ZIMMERMAN—To John and Jane Zimmerman on March 22, in Omaha, Nebraska, a son John Jacob.

MARRIAGES

DAVIS-CLARK—At Montour, Iowa, on April 2, Fern Clark, daughter of Harold and Ethel Dillon, to Harry Davis, son of Mr. and Mrs. Ed Davis. The bride is a granddaughter of the late Tristram Dillon. John H. Hadley of Le Grand officiated.

DEVICK-TORRENCE—Iris Ione Torrence to Clair Wayne Devick in the Marshalltown, Iowa, Friends church on January 17, with Orval H. Cox officiating.

HOSKINS-SEWELL—Elva Mae Sewell and Ellis Hoskins at Ridgefarm, Illinois, Friends Church on October 31, with Orval H. Cox of Marshalltown, Iowa, officiating. Both are members of Friends.

LATHAM-MCATIER—Jennie Martha McAtier to Ernest Delmar Latham of Le Grand, Iowa, in the Marshalltown, Iowa, Friends Church on December 17, with Orval H. Cox officiating.

LUNDIN-KEMPER—Hillis Kemper of Morristown, Indiana, and Beryle W. Lundin, son of Wade and Constance Lundin of Zealing, Iowa, and a member of Marshalltown, Iowa, Church on March 29, in the Honey Creek Friends Church near New Providence, Iowa, with Orval H. Cox officiating.

MCCARVILLE-WILSON—Thelma Wilson, daughter of Thomas and Stella Wilson, Paton, Iowa, to Joe McCarville, son of James and Elizabeth McCarville, Fort Dodge, Iowa, on February 1, in The Little Brown Church at Nashau; Rev. Hanscombe officiating.

MELSON-RICKETTS—Mary Kay Ricketts and Weston Melson of West Branch, Iowa, in the Marshalltown, Iowa, Friends Church on January 30; Orval H. Cox officiating.

PITT-SNODGRASS—Norma Lee Snodgrass to Earl Dale Pitt on April 4, at Jonesboro, Indiana. Charles H. Pitt, father of the groom, officiated. Earl Pitt came on furlough from overseas.

SMITH-ROSS—Naomi Ross to Lewis Andrew Smith at University Friends Church in Wichita, Kansas, on March 16, with Robert Cope officiating.

TERRY-CASLER—Patricia Venable Casler, daughter of Chester Casler, to Robert Isaac Terry on March 11, at Indianapolis, Indiana.

WILSON-BYERLY—Dorothy Byerly, daughter of Mr. and Mrs. Edgar Byerly, Osceola, Iowa, to Gene Wilson, son of Thomas and Stella Wilson, Paton, Iowa, on March 18, at Bear Creek church near Earlham, Iowa; John McCracken officiating.

DEATHS

ALLEN—Nathan J. Allen at Windham, Maine, on February 11, at the age of eighty-six. He was a native of Windham, Maine, the son of Isaiah and Melinda Allen, and attended Friends preparatory school. He was a member of Friends Meeting in Windham. Survivors are one daughter, Natalie Charpentier of Flushing, Long Island, New York; one son, Lawrence Allen; eight grandchildren and four great grandchildren.

APPLEGATE—Kenneth Applegate at Wilmington, Ohio, on March 25. He was the son of A. Ward and Lena G. Applegate, born near Noblesville, Indiana, in 1915. Services were conducted in Wilmington by Dr. S. Arthur Watson, President of Wilmington College, and Thurman Miller, members of the Meeting. Burial was in Cicero, Indiana; Burnie Cook, pastor at Sheridan, being in charge.

EATON—Frank W. Eaton of Weare, New Hampshire, on March 16, at the age of seventy years. He was a valued member and elder of Weare Friends Meeting. Surviving is his wife, Marianna Gove Eaton.

LEE—Charles E. Lee on February 25, at Indianapolis, Indiana. He was a member of First Friends Meeting of Indianapolis.

HOOVER—Winona L. Hooker at Marshalltown, Iowa, on March 17, at the age of seventy-three years. The daughter of Jesse and Elmina Cox, she was a native of Iowa, and a birthright Friend. For a number of years she was an Overseer in the Marshalltown church. Surviving are her husband, Laban H. Hooker, three daughters and one son; five sisters and one brother. Services were conducted by her minister, Orval H. Cox, and burial was in the Bangor cemetery.

HOWARD—Minnie Emaline Pickrell on February 24, at Richland, Iowa, at the age of seventy years. She was the daughter of Matilda and Macajah Pickrell, Friends minister. In 1897 she was married to Charles Johnson and after his death to William Howard. Surviving are a sister, Nellie Davis Wooten, and a brother J. W. Pickrell of Norwalk, California. Her pastor, Marlin Dawson, officiated at the services in Richland and the pastor of Cherokee Meeting conducted services at Cherokee, where she was laid to rest.

KENWORTHY—Luther G. Kenworthy at his home near Yakima, Washington, on March 12, in his eighty-third year. He was the son of Isaac F. and Abigail Kenworthy and a brother of Truman E. Kenworthy of Richmond, Indiana, and Anna K. Kitch of Oskaloosa, Iowa. The widow and five children survive.

MOTT—Lillie Watkins Mott on March 17, at the age of seventy-three years, in the home of her daughter at Fruita, Colorado. She was the daughter of Catherine and Richard Watkins. For fifty-three years she and her husband, a Friends minister, pioneered in the work in Nebraska, being among the leaders who established Nebraska Central College in 1899, and Nebraska Yearly Meeting in 1908. She is survived by her husband, Herbert J. Mott of Colorado Springs, Colorado, and a daughter, AraBelle M. Patrick of Fruita, Colorado.

WOODARD—Ethel Hughes Woodard, daughter of Joseph and Ella Hughes, on March 17, at her home in Wichita, Kansas. Services were held at the University Friends Church with Robert Cope in charge. She is survived by one son, Horace Stanton Woodard.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAIn 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flittercraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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